

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, DECEMBER 28, 1899.

VOL. II, NO. 7.

Emphatically the nineteenth century does not close until midnight of Dec. 31, 1900.

We note the death of Dr. S. F. Sorsby which occurred in Clinton on the 21st inst., at his advanced age of 72.

Rev. M. J. Derrick goes to Booneville for one-half of his time, giving as we suppose, the other half to contiguous churches.

Andrew Carnegie has recently made a conditional offer of \$75,000 to Lincoln, Neb., for a public library building.

The population of London is nearly four and one-half millions, about one sixteenth as large as all the United States.

Pastor Chas. A. Lovelace has resigned the care of the Torrance Church, having closed his work there on 3rd Lord's day.

Bro. L. E. Hall will represent THE BAPTIST on the G. & S. I. Ry., and in counties through which the road runs, south of Hattiesburg.

Capt. B. F. Merrill, General Manager of the Mobile, Jackson & Kansas City road announces that this road will be built into Jackson within fifteen months.

We acknowledge an invitation to be present on the occasion of the 25th anniversary of the marriage of Mr. and Mrs. Thomas Webb Brame, of Macon, on January 10, 1900.

The types two weeks ago made Bro. Bowen say "American" instead of *Arminian*, and "Armenian" instead of *Arminian*. Quite a typographical error. We shall use our best efforts to have no repetition of such breaks.

On Dec. 22, at Amalfi, a popular tourist resort on the gulf of Salerno, an enormous rock on which a large hotel stood broke loose and plunged madly into the sea. A great many lives and a great deal of property were lost.

Rev. E. Pondleten Jones has resigned the pastorate of the Columbus Baptist church. We are not advised as to his future plans. We shall regret to lose him from the rank of Mississippi pastors. He has done a fine work in Columbus.

Cards are out announcing the marriage of Miss Leura Myrtle Webb, daughter of W. S. Webb, D.D., to Prof. Murry Eugene Latimer, of Mississippi College, on January 3, 1900. At home in Clinton after January 4, 1900.

The authorized traveling agents for THE BAPTIST are Revs. H. M. Long, David Burney, J. F. Parkinson, J. J. W. Mathis and L. E. Hall. All pastors are authorized to receive money from their congregations for THE BAPTIST.

The 22nd inst. is noted for three great occurrences—The death of evangelist Moody, the death of the Duke of Westminster and the sliding into the sea of the Capuchin Hotel and other buildings on the gulf of Salerno and the death of many people in the crash.

David B. Henderson, of Iowa, the present Speaker of the House, is a native born Scotchman, March 14, 1840, was the date and the land of Wallace and Bruce, the place of his nativity. He was wounded four times in the late civil war, and distinguished himself on several occasions. He returned to his home with only one leg, but with the insignia of a colonel. He uses a crutch, but rarely ever refers to his war career. He is 59 years of age. He is not a czar.

Brethren, we must again tax your patience to say, that we now have on the copy-hook several excellent articles which may not be published for some weeks. They are simply too long. The pressure from our readers is increasingly strong against long articles. An article of eight or nine hundred words is as long as we care to use, except in rare instances. Brethren, long articles are against the paper, and you do not wish to hinder, but to help. Write more and shorter articles.

The London Baptist devotes a large amount of space in its issue of December 1st. to the war, presenting fine pictures of "Oom Paul" Kruger, President of the Transvaal Republic and of Gen. Joubert. Evidently the English people are awaking to the gravity of the situation. Their ranks have already been depleted by the loss of nearly 9,000 men in killed, wounded and missing. Pretty heavy mortality in two brief months, and the end is in all probability far in the future.

Dwight L. Moody, the well-known evangelist, died on the 22nd inst., at his home in East Northfield, Mass. He had labored very extensively in the United States, England and Scotland. He received many souls for his hire. He was about 62 years old, having accomplished much for the Master. In early manhood he became connected with the Congregational church, and later went into evangelistic work, never having been ordained to the gospel ministry. When it was announced to him that he could not recover, he remarked: "The world is receding, and heaven is opening!" A great man has departed.

The Duke of Westminster whose demise occurred on the 22nd inst. was reputed to be the wealthiest man in England, if not in the world. His income was estimated at between \$4,000,000 and \$5,000,000 annually. His real estate included 600 acres in the heart of the world's metropolis and 30,000 acres in Cheshire. Grosvenor House was his London residence, and contained a magnificent collection of paintings. His mean personal appearance would not have marked him as a multi-millionaire. In the '70s he spent more than \$10,000,000 in remodeling his residence at Eaton, and when it was done architectural science said, "it is one of the costliest and most hideous structures in England."

After conferring with several brethren, and comparing their suggestions with our views, we have decided not to drop any name because of arrearage until March 1st

1900. It is now three months till that time. All can make their advance payment by that date, if they will begin now to arrange for the money. Brethren, please assist us in putting our paper on a cash basis. The tendency of all business is to the cash basis. Those who are behind with THE BAPTIST should not order the paper stopped without, at the same time, sending payment for all dues. From this date we will promptly mail postal cards receipts for all money sent to THE BAPTIST. We earnestly request that every one will preserve his receipt.

The Congressional Library is to have a counterpart in magnificence of structure at least, by the proposed new Patent Office and Hall of Invention, for the erection of which Senator Daniel has introduced a bill authorizing the expenditure of \$5,000,000 for the building, and \$600,000 for the site, which it is proposed shall be on East Capitol street in the immediate vicinity of the Congressional Library. As the Library is one of the handsomest buildings in the world, it is expected that the new Patent Office will also take rank among the most imposing and beautiful structures yet erected.

The Roberts case suddenly assumed larger proportions a day or two ago when Mr. Roberts positively refused to appear before the committee of nine, appointed by Speaker Henderson, to investigate the charges of polygamy against him. This unexpected refusal has necessitated delay and a change of programme on the part of the committee, which it is now expected, will be obliged to visit Utah in order to substantiate the allegations which have been brought against the Mormon member, and who the majority, it is said, have decided must not take a seat. Additional interest is given the case from the fact that should the committee go to Utah, an investigation will also be made of the allegation by Mr. Roberts that postmasters and other federal officers in the State, appointed by President McKinley, are practicing polygamy.







## ELECTION.

## An Everlasting Answer to The Arminian View.

The Arminian view of election is, that God foresaw or foreknew who among men would accept salvation, and chose them as His elect.

Bro. Rainwater, as appears from his article in THE BAPTIST, holds the same view; that God knew before hand who would repent and believe, and upon this foreknowledge made choice of them as His elect.

Now if we will read Matt. 11:21, we will find an unanswerable, everlasting objection to this view.

Read it, "Woe unto thee Chorazin, woe unto thee Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou Capernaum who art exalted unto heaven shalt be cast down to hell. For if the mighty works which were done in you had been done in Sodom, it would have remained until this day."

Now here we are told, that these cities would have repented, if they had had the chance. And God knew that they would have repented. He also knew that Chorazin and Bethsaida would not repent. Yet he denied to Tyre and Sidon the opportunity; did not choose them; knew they would accept salvation if offered to them as it was to the other cities, yet chose them not.

So it seems to be to-day. There are to-day in heathen lands millions of human beings who would repent if they had the gospel. Bro. Rainwater believes that, every Christian in America believes that. Yet these millions of heathens have not and never will have the gospel; but will go down to their graves in everlasting darkness and gloom.

## SOME THINGS ABOUT ELECTION.

Many persons, even Christians, have a very poor idea of election. They seem to think that God's election is confined to his work, in influencing the minds of those persons who have the offer of salvation made to them, as to whether they will accept it or not.

But as a matter of fact, God's election covers all creation. It shines out in His dealings with man, from the beginning of man's existence till now. Notice a few instances. When Adam sinned, and God determined on man's redemption, why did not the Christ

immediately appear? Why was his coming delayed 4000 years? Why let 2000 years of human beings perish in the flood? And after the flood, why limit a knowledge of the coming Christ to a handful of Jews, while a world of human beings for 3000 years sank down in darkness and despair? And since Christ has come, why limit a knowledge of him to a small part of the human race, while millions of human beings have for 19 centuries been dying without light and without hope? There is but one answer to all this. It is God's election; God's sovereign election is the answer, the only answer to all.

And, again, why are certain individuals now made to live in Christian lands and gospel light? Why is Bro. Rainwater and the rest of us here in this blessed country? Why did we not live before the flood and perish in the flood? Why were we not Egyptians or Assyrians and left to die with them in darkness? Why are we not now among the heathen perishing without hope? Who gave us parents, and surrounded us with good Christian influences? Did Bro. Rainwater do this for himself, or the rest of us for ourselves? No, no, no.

God's election has done it all. His sovereign election and free grace has done all the wonderful things for us, and bestowed all these marvelous blessings upon us.

This does not hinder or interfere at all with man's free agency or responsibility. Man is free to do right or wrong. Man alone is to blame for his wrong doings. Bro. Rainwater knows this; we all know this. Fifteen hundred million human souls stand ready to-day to testify every one of them, that they alone are to blame for the sins they have committed, and the wrongs they have done.

These two great principles, the sovereignty of God, and free agency of man are two great pillars of stone standing side by side, whose foundations go down, down into the eternal past, and whose heights rise far upward into the eternities to come. We may not be able to reconcile them; but some where they meet, and some way they harmonize, in the mind of the infinite God.

What then is our duty in regard to these great doctrines?

First, to accept and believe them because we see them to be true.

Second, to bow our souls humbly before the great God; to submit ourselves unreservedly into his loving hands; and lastly to bless his name forever and forever,

for his marvelous kindness so graciously bestowed upon us.

GEO. WHITFIELD.

Clinton, Miss.

## Minister's Institute.

## TO THE BAPTIST:

Please do not forget that Dr. R. A. Venable will hold a Preachers' Institute at Crystal Springs, beginning January 22nd, 1900. I am sure that those who have attended an Institute of this kind will come if circumstances are such that they can. I have heard from quite a number of the brethren who say they are coming.

Come brethren and see and hear for yourself. I am sure you will go away more than compensated for your trouble and expense. Dr. Venable has proven himself to be wonderfully gifted in this line of work.

The cost is a mere trifle compared to what you get. Remember your board and lodging will cost you absolutely nothing. All you will be expected to pay is \$3.00. May we not hear from a good number of the lay brethren and especially Deacons of our churches.

Come brethren, and study the Bible for ten days with us. Write me at once that you will come, and state when, so we can meet you at the train. Remember that Crystal Springs is a Baptist town and W. A. McComb is pastor of the Baptist Church here, and this insures that things are to be done "decently and in order."

"I am glad that the arrangement is being made for the Institute at Crystal Springs. I attended two, some years since, at Howard College in Alabama and feel their impress yet. You may look for me if not providentially hindered."

Brethren, do not think that you do not need it. If Bro. Purser needs it we all need it.

Fraternally,

W. S. ROGERS.

## How to Celebrate Christmas.

Christmas is coming again—a day of joy for old and young, a day which should be repeated in every heart the message of Bethlehem, the tidings of peace and good will to men. See that your own home is happy on this day of rejoicing, but also remember that the very best way to enjoy Christmas is to help others to be happy. Do you know of a poor family whose wants you are in a condition to relieve? Then send them a turkey and some groceries; and the means for cooking, and it will be the best possible sauce for your own turkey. Do

you know of a worthy charity which helps the homeless and the down-trodden, which lifts up the friendless waifs, and opens hospitable doors to the suffering poor? Give towards it according to your means, and be glad that you are in a position to do good.

Whether you are Christian, or Jew, or infidel, this is the way to celebrate Christmas; this is doing your part toward carrying out the principles on which true religion is founded.

"We live in a new and exceptional age. America is another name for opportunity. Our whole history appears like a last effort of the Divine Providence in behalf of the human race."—Emerson.

## An Endorsement.

I am glad that Rev. O. D. Bowen, Ellisville, Miss., has written a series of articles on that time honored article of Baptist Faith—"Eternal, Personal, and Unconditional Election." They have been characterized by the wisdom of a Solomon, the theological scope of a Paul, and the spirit of "the disciple whom Jesus loved." His views are in harmony with the abstracts of faith of all regular Baptists.

And said views are in full agreement with the teaching of Boyce, Strong, Hovey, Dagg, and others in their published works on Theology.

Brother Bowen has done what Dr. Broadus used to tell the students to do, "to draw a sharp line between what they knew, and what they did not know," and has produced a series of clear, truthful, or orthodox articles, which ought to be published in tract form furnished to our Arminian brethren to solidify their jelly-fish theology.

Rob. the Baptist Faith of Calvinism (predestination, election, and salvation by grace) and Immersion (the only gospel baptism in the world) and I would not give you a fig for the balance.

Fraternally,

GEO. W. KNIGHT.

Waynesboro, Miss., Dec. 21, '99.

## VERY LOW RATES

Via the Illinois Central railroad. Tickets on sale December 22, 23, 24, 25, 30, 31, 1899, and January 1, 1900. Full information furnished by any Illinois Central ticket agent.

A. H. HANSON,  
General Passenger Agent.  
W. M. ALFRED KELLOND,  
Ass't G. P. A.  
L. F. MONTGOMERY,  
T. P. A., Jackson.  
L. B. RODGERS,  
Ticket Agent, Jackson, Miss.

## The Situation at Gulfport.

Here it is. A town of 2,000 people, at the terminus of a railroad which is being rapidly pushed through the heart of the state to its capital and this town has not a vestige of a house for Baptist people to worship God in.

We have here a little handful of Baptists who are willing but not able to do much. Will our people fold their hands and sit quietly by and do nothing while others press in an occupy this field? The responsibility of placing our work on a solid and successful footing in this rapidly growing town has been placed on me and I realize that it is the greatest undertaking of my life.

Gulfport is certain to become a large city. The men who are building the railroads which converge and terminate at this place are not silly enough to spend millions of dollars in an enterprise that is likely to have failure at the end of it. Brethren and Sisters of Mississippi, my shoulders are willing but they are weak. I beg you in God's name send me a contribution to help me build a house. I am not asking you for help to build a "Parsonage." I am asking help to build a house for the Lord God Almighty. "Why spend ye your money for"—fire crackers—and other Christmas nonsense in order to be merry on a Roman Catholic holiday while God has no house at Gulfport and the opportunity for Baptists there is passing away—never to return?

I pray you send me, now, to Hattiesburg one dollar at least. It is my intention to build—not an expensive—but a neat house without debt. I want to finish it by the time the G. & S. I. reaches Jackson and I intend, God willing, to secure an excursion rate so low that every one who contributes toward the building shall have the privilege of visiting the coast and attending the dedication, at a nominal cost. Brethren and Sisters, help me, now, and may God bless the offering you make.

L. E. HALL.

## From a Student in Mississippi College.

It is now nearly three months since I came to Clinton; and I am so favorably impressed with the Christian character of the people, and also with the high standard of excellence of Mississippi College, that I feel impressed to say something about it through THE BAPTIST.

The people have already shown me such great kindness as to win for them a place in my heart that will be pleasant to memory as long as I live. Lord help my life to be a blessing to some precious soul!

There are so many good young men in College—noble young men—who are fitting themselves for great work in life. I feel impressed that some day some of these young men will return from the great harvest, bringing much sheaves for the Lord.

The faculty are all men of great learning, and the best of all, they are devoted Christians. The ideal of life that is being constantly set before the students is that of the best life. Indeed it would be hard for a student to go astray, who is at all inclined to do right.

Our noble President, Dr. W. T. Lowrey, (I trust he will pardon this personal mention) is doing a great work, exercising a fatherly care for the welfare of all the students, he is doing all within his power for their happiness, and for their advancement in their studies. He well deserves the love and esteem of the students, which he has, and the confidence, and support of the denomination throughout the State.

To the young men who intend to go to College, I would say, come to Mississippi College, and you will never regret it. Fathers and mothers need not hesitate to commit their boys to the fatherly care of our beloved president and noble faculty.

Most sincerely,

M. S. OSWALT.

## MERIDIAN INTERESTS.

The outlook of Baptist matters in Meridian is quite bright. Dr. Venable has large congregations, and the church is growing, with a first-class Sunday School under the superintendency of Bro. C. F. Woods. Pastor McCain is succeeding finely at 41st Avenue; the membership being rapidly developed in church work. Bro. E. D. Roberts is the active Superintendent of the Sunday School. Pastor Johnson, of 15th Avenue, is rejoicing in the early prospect of getting into the new parsonage; he has a good Sunday School, with Bro. Campbell as Superintendent. Highland is pastorless, but has a remarkably devoted Sunday School. Bro. E. B. McRaven being Superintendent and Bro. Edwin McMorris teacher of the Bible class. Preaching there occasionally.

Through the agency of the State Board there has been a great change in the South Side prospects. Dr. Venable has been preaching over there Sunday afternoon this year; Bro. C. C. Dunn being Superintendent of the Sunday School. With an enlarged field, Bro. J. D. Cook, a former pastor, has been called to take charge, and will enter at once upon his duties. Seventh Avenue has had the services of bishop Farish for some months past for one quarter of his time. That church also has a flourishing Sunday School under the Superintendence of Bro. Tom Ray.

Emmanuel church holds the even tenor of her way; illustrating some excellent principles. Pastor Elliott is active, zealous and painstaking; Deacon Theo. L. Hurlbutt is the efficient Superintendent of the Sunday School. Dr. Hackett continues his work at Forest and Enterprise, and has his time fully taken up with other churches. There are other Baptist Ministers resident in this city, who are partly engaged in secular work, among them may be mentioned: Bro. A. G. Gressett, R. A. Breckenridge, J. R. Steinwinder, with Bro. A. G. Lowrey, whose pastoral work is elsewhere.

L. A. DUNCAN.

## The God With Veiled Face.

"I will find a way or make one," says the determined youth. "I will wait and see what turns up," draws the indolent one. If the first were on a desert island, removed from civilization and all the aspiration and suggestion in which the eager, throbbing life of to-day abounds, his mental activity and ardent desire for achievement would find some outlet, some means of bettering his condition, of conquering circumstances. He would make his opportunity. The other, though surrounded with untold advantages, would drift through life, waiting for "a favorable opening," while letting valuable opportunities, which the other would seize and utilize, pass by unnoticed.

Do not wait idly for your opportunity, with folded hands, or for some gift of the gods to fall into your lap. Go and turn something up. Make your opportunity, as all leaders in life's battle—men or women—must. Take advantage of the seemingly insignificant chances that come in your way, and, mold them into great opportunities. Usually those who complain that they "never had a chance" are in error. The truth is, they did not recognize their opportunity when it came. They were waiting for some great or important thing to happen, and did not see the god

with veiled face, and winged feet, as he rapidly pursued his onward flight not once looking back toward the sluggard who slept on, oblivious of the heavenly messenger whose wings had touched him as he brushed past.

"There is nobody whom Fortune does not visit once in his life," said a cardinal; "but when she finds he is not ready to receive her, she goes in at the door and out at the window." Young men and young women, be up and doing. Be alert, active, ready for the decisive moment—

"When fortune smiles, and duty points the way"

The knowledge and experience of all the centuries are stored up in the wonderful age in which we have the privilege of living, and the young man and young woman gifted with ordinary intelligence, and the ambition to help on, by helping themselves, the upward trend and progress of the world, will always find or make the supreme opportunities of their lives.

## The Cause at Gulfport.

J. N. MCMILLIN.

I wish to say a word about our work at this important point.

1. The work is well manned. The Board did wisely when the services of Bro. Hall were secured.

2. The cause needs to be helped now. A church must be built at once, or else the cause of truth will be hindered.

3. The brethren there are few in numbers and unable of themselves to provide a house of worship. They will do all they can, but their all will be inadequate without outside help.

4. The town is new, growing, and in just such formative condition that in the next few years it will be impressed for a century to come. In meeting the conditions at Gulfport now we are dealing with plastic material. If we wait till conditions are settled it will be next to an impossibility to do the work that ought to be done there.

5. In view of these facts, want you sent Bro. Hall a contribution at once? Send a big one, if you can, a small one if you must; but send something. He expects to begin the building soon. Give for the good of the cause, for your own spiritual progress, and for the glory of God.

Dec. 23, 1899.

## BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., ELLISVILLE, MS.



BAPTIST CONFESSION OF FAITH ON ELECTION.

The purpose of the writer in giving the Baptist Confession of Faith on Election, is two fold. (1) To show what our Baptist forefathers believed as concerning that doctrine; and (2) to show how far out of line some Baptists of to-day are with the Baptist Confession of faith on that subject.

Let us begin with the Confession of faith of the ancient Waldenses, (Baptists) who for the most part, inhabited the valleys of the Alps or Piedmont, Italy, and who for centuries, suffered the most cruel persecution. It was of these ancient Baptists that Milton wrote in such pathetic strains:

"Avenge, O Lord, thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold,  
E'en them who kept thy truth so pure  
Of old,  
When all our fathers worshiped stocks  
And stones,  
Forget not, in thy book record their  
groans  
Who were thy sheep, and in their  
ancient fold  
Slain by the bloody Piedmontes that  
roll'd  
Mother and infant down the rocks.  
Their moans  
The vales redoubled to the hills, and  
they  
To heaven. Their martyred blood and  
ashes sow  
O'er all the Italian fields; where still  
doth sway  
The tripled tyrant; that from these  
may grow  
A hundred fold, who, having learned  
the way,  
Early may fly the Babylonian woe."

These ancient Waldenses were "mighty in the Scriptures." Mr. Jones, church historian, quotes an eminent Catholic historian as making the following admission concerning the Waldenses: "You can scarcely find a boy among them who cannot give you an intelligent account of the faith they profess."

Contrasting the Waldenses with Luther, Calvin and other, Mr. Jones remarks that, "The reformers with all their zeal and learning were babes in spiritual knowledge when compared with the more illiterate Waldenses, particularly in regard to the nature of the Kingdom of Christ and its institutions, laws and worship in general." These ancient saints sealed their testimony to the truth with their blood, and here is their article of faith on election:

"That God saves from corruption and damnation those whom he has chosen from the foundation of the world, not for any disposition, faith or holiness that he foresaw in them, but of his mere

mercy in Christ Jesus his son, passing by all the rest according to the irreprehensible reason of his free will and justice."

We come next to consider the declaration of faith of the Baptists of England and Wales, as "A declaration to friends and foes of the belief of Ancient Baptists, commonly called, The Philadelphia Confession of Faith."

"The ministers and messengers of upwards of one hundred Baptized churches in England and Wales denying Arminianism, met together in London, July, 1689, published their articles of faith, 'to put an end to certain reports against their orthodoxy which had gone forth to the world.' And here is this article of faith on election:

(1.) By the decree of God for the manifestation of his glory some men and angels are predestined or foreordained to eternal life through Jesus Christ to the praise of his glorious grace; others being left to act in their sin to their just condemnation to the praise of his glorious justice.

(2.) These angels and men thus predestinated and fore-ordained are particularly and unchangeably designed, and their number so certain and definite that it cannot be either increased or diminished.

(3.) Those of mankind that are predestinated to life, God before the foundation of the world was laid according to his eternal and immutable purpose and secret counsel and good pleasure of his will hath chosen in Christ unto everlasting glory out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereto.

(4.) As God hath appointed the elect unto glory so he hath by the eternal and most free purpose of his will foreordained all the means thereunto, wherefore they who are elected being fallen in Adam are redeemed by Christ are effectually called unto faith in Christ by his spirit working in due season are justified, adopted, sanctified and kept by his power through faith unto salvation; neither are any other redeemed by Christ or effectually called, justified, adopted, sanctified and saved but the elect only.

(5.) The doctrine of this high mystery of predestination is to be handled with special prudence and care that men attending the will of God revealed in his word and guiding obedience thereunto may from the certainty of their effectual vocation be assured of their eternal election, so shall this

doctrine afford matter of praise, reverence and admiration of God and humility, diligence and abundant consolation to all that sincerely obey the gospel."

We come next to consider the New Hampshire confession of faith, which was framed by J. Newton Brown, D.D., many years ago and incorporated in "Church Manual" by J. M. Pendleton, D.D. Here is the article on election.

Art. IX. Of God's Purpose of Grace.

We believe that election is the eternal purpose of God according to which he graciously regenerates, sanctifies and saves sinners, that being perfectly consistent with the free agency of man it comprehends all the means in connection with the end, that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable, that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God and active invitation of his free mercy, that it encourages the use of means in the highest degree, that it may be ascertained by its effects in all who believe the gospel, that it is the foundation of christian assurance and that to ascertain it with regard to ourselves demands and deserves the utmost diligence."

We come next to consider what Rev. W. P. Harvey, D.D., says in his "Baptists in History," page 16. In setting forth the eighth distinctive principles of Baptists, he mentions as one of these, "the famous five points of Calvinism," which Mr. Spurgeon called "the five rays from the star of light," and those five points are: (1) Total depravity. (2) Effectual calling or regeneration. (3) Election. (4) Particular redemption. (5) The final perseverance of the saints. The one on election is in perfect line with the one set forth by the Baptists of England and Wales later and in 1689.

Here we have the faith of Baptists on election for centuries. *Eternal unconditional Personal Election.* Baptists have held this doctrine in the midst of bloody persecution and in time of calm, and they will continue to hold it until the last one of God's elect people shall have been taken out of Adam's apostate race, and then the beloved Christ, who redeemed them with his own precious blood, and brought them by his Holy Spirit and word to believe on him, will present them to his Father saying: "Behold, here am I and the children which God hath given me."

Dear reader, take your Bible and these confessions of faith, and

prayerfully and carefully compare them and see whether your Baptist forefathers (many of them 'fought through bloody seas' into the haven of eternal rest,) were in line with the teaching of God, as we have it in his Holy Word. Allow no preconceived opinions or prejudices to influence you while in honest search for God's eternal truth.

O. D. BOWEN.  
Ellisville, Miss., Dec. 13 '99.

The Life of Christ.

[The following is the translation of an article prepared, by request, for the January number of 'El Expositor, our Baptist Sunday school monthly, published at Saltillo.]

I wish to congratulate the Sunday school workers, not only in Mexico, but all over the civilized world, on the prospect of a year's consecutive study of the life of Christ. It would be impossible to exaggerate the importance of such a study. It opens the way to boundless possibilities. Our churches and individual members, becoming familiar with the character and work of Christ, will receive a great spiritual up-lift, the influence of which will abide with them through coming years, the full results being known only in eternity. In this study we shall meet with and be inspired by a perfect human life—a model for all peoples and all ages. As we proceed, we shall be gratified to see how completely and minutely in every detail, Christ fulfilled the many prophecies referring to the coming Messiah; and thus our faith in him will be strengthened and confirmed.

For convenience in study, we may divide the public ministry of Christ into four parts:

1. The great Galilean ministry, including three tours through Galilee.

2. The Judean ministry.

3. The Perea ministry.

4. Three excursions out of Galilee to the north and east.

We shall study the thirty-one parables contained in the three great groups, and some of the twenty-two others more isolated and indistinct—fifty-three in all; also the thirty-seven recorded miracles; and finally, the ten appearances of Christ after his resurrection.

Children and young people will derive peculiar pleasure and profit from the study of the boyhood life of Jesus,—his studiousness, industry, obedience to parents, his piety

and humility. We shall have frequent occasion to note the gradual unfolding and growth in his work and teaching. He had many things to say which the people at first were unprepared to hear or believe. His plan of procedure, though original and new, was characterized by order and system,—important points for us in our Sunday school and evangelistic work. Christ found the Jews woefully debased in sin, and ensnared by dead forms and ceremonies, as are the Catholics of to-day. There was much need of a reformation, but he was more than a reformer, he was a revolutionist; and he dealt a death blow to the human traditions, superstitions and hypocritical formalisms, all too common in his day. That he should provoke opposition was to be expected. This always occurs when we openly attack men's sins; but he put to silence the scribes and Pharisees who plied him with hard questions.

Christ was the model preacher and teacher for all time. He taught not as did the scribes, but with authority and power, and if we would imitate his example, we should understand thoroughly the lesson we teach, and be profoundly convinced that it is a message from God unto the people.

Christ was also a great law-giver, organizer and leader. Having a perfect knowledge of human nature and human needs, with wonderful versatility he meted out to each class and each individual the message and blessing suited to the case in hand. It was a part of his plan not to attempt to do all the work himself; so he early enlisted and trained twelve apostles to aid him, and carry forward the work after he should leave the world. We must not content ourselves with gathering the people into the Sunday school and bringing them to Christ, but train them at once to go out after others, and thus take part and help in this great work.

One of the most striking characteristics of Christ's earthly life was his prayerfulness. He found time to contemplate the character of man and admire the beauties of nature, yet he always lived in close communion with the Father. His life was so crowded with work that he arose in the morning before day; that he might have time to pray; and one time, at least, he prayed all night. Closely connected with every crisis and important undertaking in his life, we find him engaged in prayer; immediately upon his baptism, before his temptation before choosing the twelve, at his transfiguration, in Gethsemane, and at the moment of his death.

The Lord help us always to imitate this holy example of our divine Master.

Christ preached his doctrine with clearness and power, and proved them, not only by his miracles, but by a pure, spotless life. Our living also should correspond with our teaching. A holy life gives to the world an argument for Christianity which all the infidels on earth cannot answer.

Finally, Christ was a great lover of immortal souls. The one idea and object of his earthly life was to save men from sin and death. To accomplish his purpose he seized every available opportunity and made opportunities to teach the people the way of life. In proportion as we become like him in spirit and character we will imitate this example. In all our studying and teaching about Christ, we should strive to bring ourselves and our pupils to the living, personal Redeemer; imagine that we see him and hear his words, which come to us freighted with light, life and joy. Amen.

J. G. CHASTIAN  
Morelia, Mexico, Dec. 1899.

Clinton Church.

It has been announced in the papers that the president of Mississippi College had become pastor of Clinton church. Well, that is about half true. After long continued effort to secure a pastor the church finally, by private ballot, unanimously requested me to become her pastor. I agreed to a temporary arrangement of that kind and am preaching three Sundays morning and night. The third Sunday, our Methodist brethren have service at their church and we have no preaching that day. I hope very much that a better arrangement can be made soon but for the present it seemed evident that this was the Holy Spirit's will. Heavy work? Yes, two men's work, but I got used to that in my young days and 'its hard to break an old dog of old tricks.' Enjoy it, though? Well I should say I do! How could any man that has a soul fail to enjoy preaching to 200 young men and 100 young ladies. But then we must do what's best. The college needs a whole man for president and the church needs a whole man for pastor and that must be the arrangement by and bye. Either position would be good enough for me. I don't believe in play-going, but I love teaching and preaching both as well as any man ought to love his wife. I wish I had two lives to live! But I have only one, and so I must get to work.

Your brother,  
W. T. LOWERY.

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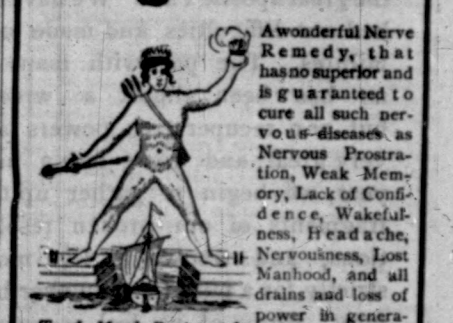
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Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only. No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

#### A New Year's Greeting.

Another year has closed. Its deeds have gone to record. Another milestone in the march of time has been passed. "We're nearer our home to-day than e'er we've been before." Let us take a retrospect. Sometimes it is a good thing to pause, turn around, and look backward. We may get help from our mistakes and failures as well as from successes. We need to study the past as a stimulation to improvement. But we must not dwell in the past. "Forgetting those things which are behind and reaching forth unto those things which are before" was the motto of the great apostle Paul. We have all had our difficulties and made our failures. The past with many of us has been almost a wreck, but our recuperative powers are very great; and, as we face a new year, we begin to gather up the fragments of our broken resolutions, and resolve to live more strictly for a purpose than ever before. Many of us feel as we are entering upon the last year of the memorable nineteenth century, we must make it the best year in Christian growth and in real Christian service. We enter the new year joyfully, hopefully. We expect to accomplish more than in any previous year. But the door of the new year stands only slightly ajar, affording us just a glimpse into the year.

If we could see all that is in store for us, possibly we might shrink from entering. God wisely allows us to see only a moment ahead. But we shall doubtless all need grace for some special emergency. Some will be sorely tempted by appetite, passion or gain; some will be enticed by associates; and others will be called upon to pass through the deep waters of affliction or bereavement.

Whatever may be our portion, whether prosperity or reverses, pain or ease, encouragements or discouragements, may we be faithful to our post of duty. We cannot all be successful, measured by the world's view of things, but we can all be faithful.

It will be worth the effort of all of us to resolve to be greater factors for good in every relation of life—in the home, in the church, in business and society. With most of us, there is room in all these spheres for large improvement. As our lives touch all these spheres, we should have particular regard to our manner of living. Let every contact with a human being in any of the departments of life be an uplift instead of a depression, constructive and not destructive.

With a happy New Years greeting, a hearty good wish for our thousands of readers, we face about toward the new duties of the new year.

#### Closing the Year at Jackson.

On next Sunday, December 31st, Jackson Baptist church will have a roll call of membership, when every name that is not responded to, or accounted for will be placed on a separate list to be looked after. Every member is requested to answer by presence or proxy. At this meeting the business of the old year will be closed out and a schedule made for 1900. The finance committee will have a good report to make. Besides liberal contributions to our convention work and the payment of all current expenses including pastor's salary, etc., a showing of some fourteen or fifteen hundred dollars extra, on the debt and furnishing the church, will be made. This is very encouraging in view of the yellow fever depression and more than three months loss of time during the year. The pastor is very hopeful. The Christmas time brought to him and his family many tokens of love and appreciation from his people. There are some as noble people in the Jackson church as can be found anywhere.

PASTOR.

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#### BAPTIST ANNALS.

In "Baptist Annals," Dr. Z. T. Leavell makes his debut as an author more modestly than the excellence of his work might justify.

The title is admirable for the unpretentiousness and prepares the way for a reader's happiest surprise—the fulfillment of more than was promised.

In a little more than a hundred pages the author traces most vividly and clearly Baptist growth in Mississippi through the quarter of a century just closing. The leading events of this period are brought conspicuously forward, and the men and women figuring most prominently in them stand out distinct figures in the forefront of the narrative.

The book covers, perhaps the most important period of Baptist history in the State, and from its aggressive and at times even revolutionary character the most difficult to give historical expression to.

The author has displayed admirable skill and charming magnanimity in the treatment of these turbulent times, when opinion was so sharply and perilously divided on matters of great public interest.

I am glad to see so considerable a section of our later history so well presented for preservation.

We owe it to posterity to preserve such facts and hand them down to our children. The South has been prodigal of her history, as well as of her industrial resources, and much valuable historical material has gone to waste for the want of a timely annalist.

The writer exhibits skill and versatility refinement and magnanimity, in the handling of his material, and appeals to the literary taste in many polished passages with an occasional dash of humor.

The book is interesting and invigorating from cover to cover and ought to be read by every Baptist in the state, if for no other reason, to get the vivid conception it gives of Baptist growth in organization and missionary and educational

work in the last quarter of this century, as the result of intelligent plans, patiently, prayerfully, and persistently pressed by consecrated leaders inspired by strong convictions.

P. H. EAGER.

Clinton, Miss.

#### Married.

Married at the residence of the officiating minister, Rev. A. J. Miller, on Tuesday, Dec. 19th, 1899, Mr. T. R. McCormack, of Issaquena county, and Miss Bettie Whitehead, of Yazoo.

Yours truly,

A. J. MILLER.

Yazoo City, Dec. 19, 1899.

#### Ripples of Laughter.

Herr Scheel tells a conscientious cornet player in one of his orchestras who gave an unexpected rendering of a well-known passage. "Let's have that over again," requested Scheel, surprised at hearing a note which was not in the score. The note was sounded again and again. "What are you playing?" he asked at last. "I am blaying what am on ze paper," said the cornet player. "I blaz vat is before me." "Let me have a look." The part was handed to the conductor. "Why you idiot," he roared, "can't you see this is a dead fly?" "I don't care" was the answer; "he was there, and I blaved him."—Exchange.

"You never saw my hands as dirty as yours," said a mother to her little girl. "No, but grandmother did," was the reply.

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#### SUNDAY SCHOOL

and B. Y. P. U.

#### LESSON FOR DECEMBER 31, 1899.

BY W. F. YARBOROUGH.

Fourth Quarterly Review—GOLDEN TEXT—Bless the Lord, O my soul, and I forget not his benefits.—Prob. 103:2.

#### RECAPITULATION.

In the pre-view, at the opening of this quarter, the marked diversity among these lessons was noted. As a whole, however, they were grouped, and may be comprehensively viewed, as below.

Varied Experiences Under Jehovah's Administration.

1. Proper Regard for the House of God.
2. Deadly Peril for the children of God.
3. Effectual Pleading for the children of God.
4. New Helpers in New Emergencies.
5. New Songs for New Deliverances.
6. Earnest Prayer in Dire Extremity.
7. Diligent Work and Crushing Difficulties.
8. Devout Attention to the Word of God.
9. Fearful Results from Foolish Action.
10. Sabbath Observance Diligently Enforced.
11. Cheerful Giving to the Work of God.
12. Personal Reaping from Personal Sowing.
13. Splendid Revelations of the Coming Christ.

Severally considered, these lessons were thus set forth:

Lesson 1.—This beautiful psalm presents a "Proper Regard for the House of God." This appears in three forms, (1) Regard for its calls, (2) Regard for its distinctions, and (3) Regard for its Claims. Such regard would multiply worshippers and improve worship.

Lesson 2.—In this incident of the times of the captivity, we see "Deadly Peril for the Children of God." (1) Haman in honor has access to the king, and opportunity to harm whom he dislikes.

(2) The Jews in Peril is the inevitable consequence, for them Haman hated. (3) Haman in Power completes the plot, for so he has the king's permission to do as he may please.

Lesson 3.—Here is "Effective Prayer for the Children of God," offered in the hour of doom to

which Haman had led Them. (1) The Queen's Plea secures (2) The King's Clemency, and the Jews are saved.

Lesson 3.—In Ezra and the friends he influenced, we see "New Helpers in New Emergencies," for affairs at Jerusalem had come into deplorable straits. By devout appeal there is (1) Divine Help Secured; then, by wise action, there is (2) Human Help employed; then (3) Material Help Utilized; and the outcome is (4) Persistent Exertion Rewarded in safe arrival at the Holy City.

Lesson 5.—In these psalms we find "New Songs for New Deliverances." There is (1) A Song of Commemoration, (2) A Song of Supplication, (3) A Song of Submission, and (4) A Song of Praise, which naturally flows from the others.

Lesson 6.—From Nehemiah there comes in this lesson "Earnest Prayer in Dire Extremity." From returning travelers he hears (1) The Sad Story of the conditions at Jerusalem. This leads him to make (2) The Earnest Appeal included in this lesson.

Lesson 7.—In answer to his prayer, Nehemiah was sent to rebuild the walls of Jerusalem, and he did "Diligent Work amid crushing Difficulties." The lesson tells of (1) Difficulties encountered, of (2) Diligence Exercised, as the work went on in the face of appalling discouragements.

Lesson 8.—The safety of the city having become assured, the people give "Devout Attention to the Word of God." Universally among them we behold (1) God's Word Studied; then, to the various needs of that hour, we see (2) God's Word applied, so securing to them practical benefit from their devout attention.

Lesson 9.—A digression from the historic order of the lessons brings to notice "Fearful Results from foolish Actions." Intemperance is a sin of the ages, and its condemnation can never be inopportune. These verses present (1) The burden and its cause, and (2) The Prohibition and its Enforcement.

Lesson 10.—Returning to Nehemiah, we see "Sabbath Observance Diligently Enforced." Two views are presented, (1) Sabbath-breaking Indulged, and (2) Sabbath-keeping Enforced.

Lesson 11.—From the state of affairs in Malachi's day come valuable lessons on "Cheerful Giving to the Work of God." This is (1) Required in the Priests, and (2) Required in the People.

Lesson 12.—This lesson sets forth "Personal Reaping from Personal Sowing." There is (1) Sowing and Reaping Evil; then (2) Sowing and Reaping Good; and, as a final help for all, we have (3) Sowers and Reapers Counseled.

Lesson 13.—Here are some "Splendid Revelations of the Coming Christ." They include (1) His Wonderful Works, (2) His Matchless Titles, and (3) His Unending Sway.

In view of these "Varied Experiences under Jehovah's Administration," each student of the quarter's lessons may well cry, "Bless the Lord, O my soul, and forget not all his benefits."  
—S. S. Times.

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## Baptist Convention.

IT WILL BE HELD IN HOT SPRINGS NEXT MAY.

WPAT THE CHAIRMAN OF THE LOCAL COMMITTEE HAS TO SAY

SPECIAL HOTEL RATES AND OTHER CONCESSIONS FULLY GUARANTEED.

The S. B. C. adjourned its last session in Louisville, Ky., to meet in Hot Springs, Ark., May 11, 1900.

After the matter was settled, late in the session on the evening of the 4th day, when many of the delegates were absent, the following resolution was offered by J. F. Kemper, of Missouri:

*Resolved*, That in case rates and arrangements satisfactory to the officers of this Convention be not guaranteed by the hotels at Hot Springs, Arkansas, and the railroads thereto, the three Boards of the Convention be authorized to change the place of next meeting of this body."

The resolution states, in case the rates and arrangement are not satisfactory to the officers of the Convention, that the three Boards of the Convention change the place of meeting. No word of dissatisfaction, from any officer of the Convention, has yet reached the local committee.

The committee desires to say, that it has been the custom heretofore for the Secretaries of the convention to secure railway rates; otherwise the local committee would have taken the matter up. It is a fact beyond all question, that as low rates can be obtained to Hot Springs as to any other city in the South. It is an assured fact, that the usual rates will be granted.

It has been urged, that only one railway center enters the city, this is true, but the road has the resources of the great Iron Mountain system behind it, whose general passenger agent, in connection with the Hot Springs railroad promises to handle the delegates over this railway. Unbroken trains can come from St. Louis and Texas into Hot Springs.

Besides, before the Convention meets, another road will be complete from Little Rock into this city, which will bring through trains from Memphis and points East of the Mississippi river. Certainly this will be satisfactory as to railway rates and conveniences.

With reference to hotel rates, no other city in the bounds of the Convention has better hotels and more of them than Hot Springs. Certainly no better rates and accommodations can be offered by any other city.

As to the assembly room, we have secured the spacious dining hall of the great Eastman hotel, whose dimensions are 70x150 feet, and will handsomely seat 1800 or 2000 persons. Ample lobby facilities, committee rooms and parlor conveniences will be at the disposal of the delegates. The Convention has never held its session in a room better adapted to its purposes than this.

We trust that these explanations may be entirely satisfactory to the officers of the Convention; so that the matter may be definitely settled; and the local committee may go on perfecting plans for the entertainment of the largest religious body on earth, at one of the most noted watering places in the world.

DR. A. U. WILLIAMS,  
Chairman Committee on Arrangements.

Hot Springs, Dec. 18, 1899.

## Christmas.

One Christmas I was snowbound on one of the obscure branches of the Santa Fe Railroad. If the train had been on time I would have made a connection and have reached home by Christmas Eve, but it was very evident as the day wore on that it was not going to be on time; indeed, it was problematical whether it would ever get anywhere at all. It was snowing hard; our progress had become slower and slower; finally, in a deep cut, we stopped. There were three other men, one woman and two little children in the car; no other passengers in the train. The train was of that variety known out West as a "plug," consisting of a combination baggage and smoker and one coach.

One of the train hands started on a lonely and somewhat dangerous tramp several miles up the road to the next station to call for the snow-plow, and the rest of us settled down to spend the night. Certainly we could not hope to be extricated before the next evening, especially as the storm then gave no signs of abating. We all went up to the front of the car and sat around the stove, in which we kept up a bright fire; fortunately, we had plenty of fuel, and in such circumstances we speedily got acquainted with one another. One of the men was a drummer—a

traveling man for a notion house—another was a cowboy, another was a big cattleman, and I was the last. We soon found that the woman was a widow who had maintained herself and the children precariously, since the death of her husband by sewing and other feminine odd jobs, but had at last given up the struggle and was going back East to live with her mother, also a widow, who had some property.

The poor little threadbare children had cherished anticipations of a joyous Christmas with their grandmother. From their talk we could hear that a Christmas tree and all sorts of things had been promised them. They were intensely disappointed at the blockade. They cried and sobbed and would not be comforted. Fortunately the woman had a great basket filled with substantial provisions, which, by-the-way, she generously shared with the rest of us, so we were none of us hungry. As the night fell we tipped up two of the seats, placed the bottoms sideways, and with our overcoats made two good beds for the little folks. Just before they went to sleep the drummer said to me:

"Say, parson, we've got to give those kids some Christmas."

"That's what!" said the cowboy.

"I'm agreed!" added the cattleman.

"Madam," said the drummer, after a brief consultation between us, addressing the woman with the easy assurance of his class, "we are going to give your kids some Christmas."

The woman beamed at him gratefully.

"Yes, children," said the now enthused drummer as he turned to the open-mouth children, "Santa Claus is coming around tonight, sure. We want you to hang up your stockings."

"We ain't got none," said the little girl, "ceptin' those we've got on, an' ma says it's too cold to take 'em off."

"I've got two new pair of woolen socks," said the cattleman eagerly, "which I ain't never wore, an' you are welcome to 'em."

There was a clapping of little hands in childish glee, and then the two faces fell as the elder remarked:

"But Santa Claus will know that they are not our stockings, an' he will fill them with things for you instead."

"Lord love you!" said the burly cattleman, roaring with infectious laughter, "he won't bring me nothin'! One of us will sit up, anyway, an' tell him it's for you. You've got to hustle to be right

away because he may be here any time now."

Then came one of those spectacles which we sometimes witness once or twice in a lifetime. The children knelt down on the rough floor of the car beside their improvised beds. Instinctively the hands of the men went to their heads, and at the first words of "Now I lay me down to sleep" four hats came off. The cowboy stood twirling his hat and looking at the little kneeling figures, the cattleman's vision seemed dimmed, while in the eyes of the traveling man there shone a distant look—a look across snow-filled prairies to a warmly lighted home.

The children were soon asleep. Then the rest of us went into earnest consultation. "What should we give them?" was the question.

"It don't seem to me that I've got anythin' to give 'em," said the cowboy mournfully, "unless the little kid might like my spurs; an' I would give my gun to the little gal, though on general principles I don't like to give up a gun; you never know when yer goin' to need it, 'specially with strangers," he added, with a rather suspicious glance at me! I would not have harmed him for the world.

"I'm in much the same fix," said the cattleman. "I've got a flask of prime old whisky here, but it don't seem like it's very appropriate for the occasion, though it's at the service of any of you gents."

"Never seen no occasion in which whisky wasn't appropriate," said the cowboy, mellowing at the sight of the flask.

"I mean, 'tain't fit for kids," explained the cattleman, handing it over.

"I begun on't rather early," remarked the "puncher," as he lifted the flask for a drink, "an' I always until this time drank it when my feelin's is onsettled, like now."

Then he looked at the two little forms asleep with a sigh, and handed the flask back—its contents untouched.

"Never mind, boys!" said the drummer, "you all come along with me to the baggage car."

So off we trooped. He opened his trunks and spread before us such a glittering array of trash and trinkets as almost took away our breath.

"There!" he said, "look at that! We'll just pick out the best things from the lot and I'll donate them all."

"No, you don't," said the cowboy, "my ante's in on this game, an' I'm goin' to buy what chips I want an' pay for 'em, too, else there ain't goin' to be no Christmas around here!"

"That's me, too," said the cattleman.

"I think that will be fair," I heartily assented, "the traveling man can donate what he pleases, and we can each of us buy what we please, as well."

I think we spent hours looking over the stock which the obliging man spread out all over the car for us. He was going home, he said, and everything was at our service. The trainmen caught the infection, too, and all hands finally went back to the coach with such a load of stuff as you never saw before. We filled the socks and two seats besides with it. The grateful mother was simply dazed.

As we all stood about, gleefully surveying our handiwork, including the bulging socks, the engineer remarked:

"We've got to get some kind of a Christmas tree."

So two of us plowed off in the prairie—it had stopped snowing and was bright moonlight—and wandered around until we found a good-sized piece of sage-bush, which we brought back and solemnly installed. The woman decorated it with bunches of tissue paper from the notion stock, and clean cotton waste from the engine. We hung the train lanterns around it.

We were so excited that we actually could not sleep! The contagion of the season was strong upon us, and I know not which were the more delighted the next morning, the children or the amateur Santa Clauses, when they saw what the cowboy called "the lay-out."

Great goodness! Those children never did have, and probably never again will have, such a Christmas; and to see the thin face of that woman flush with unusual color when we handed her one of those monstrous red plush albums which we had purchased jointly, and in which we had all written our names in lieu of our photographs, and between the leaves of which the cattleman had generously slipped a hundred-dollar bill, was worth being blockaded for a dozen Christmases. Her eyes filled with tears and she fairly sobbed before us.

During the morning we had a little service in the car, in accordance with the custom of our church, and I am sure no more heartfelt body of worshipers ever poured forth their thanks for the Incarnation than those men, that woman and the little children. The woman sang "Jesus, Lover of My Soul," from memory, in her poor little voice, and that small but reverent

congregation—cowboy, drummer, cattleman, trainmen and parson—all solemnly joined in.

"It feels just like church," said the cowboy gravely to the cattleman. "Say, I'm all broke up. Let's go in the other ear."

The train hand who had gone on to division headquarters returned with the snow-plow early in the afternoon, but what was more to the purpose, he brought a whole cooked turkey, so the children had a Christmas tree, a Christmas dinner and Santa Claus to their hearts' content.

I did not get home until the day after Christmas.

But, after all, what a Christmas I had enjoyed!—Rev. C. T. Brady in *Home Journal*.

## The Home.

## The Two Kittens.

There were two little kittens, a black and a gray.

And grandma said, with a frown, "It will never do to keep them both—The black one we'd better drown."

"Don't cry, my dear," to tiny Bess, "One kitten's enough to keep—Now run to nurse, for it's growing late. And time you were fast asleep."

The morning dawned, and, rosy and sweet, Came little Bess from her nap.

The nurse said, "Go into mother's room, And look in grandma's lap."

"Come here," said grandma, with a smile, From the rocking chair where she sat.

"God has sent you two little sisters; Now, what do you think of that?"

Bess looked at the babies a moment, With their wee heads, yellow and brown.

And then to grandma soberly said, "Which one are you going to drown?"

## The Open Heart.

Would you understand The language with no word, The speech of brook and bird, Of waves along the sand?

Would you make your own The meaning of the leaves, The song the silence weaves Where little winds made moan?

Would you know how sweet The falling of the rill, The calling on the hill—All tunes the days repeat?

Neither alms nor art, No toil, can help you hear; The secret of the ear Is in the open heart.

—John Vance Cheney, in *Century*.

There is a great need for godly singers in our churches. A speaker appealed to the students of the Conservatory of Music in Boston

"not to sing that which they did not believe." That advice would break up a great many choirs. It is a great temptation to make the music in our churches art instead of worship, and to accept pleasurable æsthetic emotion as an easy substitute for religious feeling. There is really a great opening in the Christian world for pious singers, for men and women who will sing the gospel with heart-melting power.

## The Boys' Camp.

Myron and William had met with a great disappointment; but they were determined to bear it bravely. All through the spring their father had been hoping to take them with their mother to camp out in the Adirondacks. They were to leave home in July, and to be absent all through the month of August.

Many were the plans made with regard to the stay in the mountains. Lines and fishhooks were bought, and the boy constructed a trap in which they aspired to catch any wild animals that might be wandering near their camping-out place. In the daytime they read stories of life in the woods. In the evening they amused themselves by imagining various predicaments in which they might be placed, and sundry hairbreadth escapes. By night they dreamed that all these and other startling experiences actually occurred.

They were enjoying by anticipation all possible vacation pleasures, when suddenly their father was requested by his employers to make an extended business trip, which should cover all the remainder of the summer. This unexpected demand was a death blow to the Adirondack project. Mr. Hulmes could not in any wise afford to refuse to perform the business required of him, and it could not be postponed. Sadly he told the boys of the breaking up of the family plans. He loved his children and was extremely sorry to disappoint them; but he made them understand that the charge was something unavoidable, besides being really for their benefit in the end. Then, too, he wisely consoled them by the promise of new home amusements.

"But what shall we do with our tent?" asked Myron, as though raising a difficulty which could not be disposed of.

"I'll tell you what we'll do with it," answered their mother, promptly and cheerfully. "We'll put it up in our yard, near my bed-room window, and you and Myron shall camp out there, just as if you were in the woods."

"What! may we eat there, and sleep there, and live there all the while?"

"Yes, if you want to. We'll play that the house is a hotel, and have your food cooked there, and I'll live at the hotel, where you may visit me at any time. We'll have a new hammock and swing it out under the maple trees, and you may lie in that and read stories, when the weather is too warm for playing about. Then sometimes we'll go down to our own little brook and fish there, just as if we were in the mountains. I'll try not to do any more work than if we were really away from home, and we'll have just as much enjoyment as we can."

All this seemed very delightful to the boys, and consoled them in a large measure for the loss of the projected trip.

Mr. Hulmes had only a single day in which to prepare for his Western tour, but during that day he found time to help the boys erect their tent and to raise the Stars and Stripes above it; to get a new hammock and swing it in the shadiest spot available; to purchase two new express wagons and a quantity of camp supplies. The only thing to be done, when evening came, was to invent a name for the boys' temporary abode. William proposed to call it "Camp Look-out," "because, you know, papa, that we'll all the time be looking out for your coming home."

Myron favored this proposal, and the motion was carried.

The morning of Mr. Hulmes' departure was spent by his sons in getting things in place. By dinner-time they had made such progress that they were able to invite their mother to dine with them in camp. A packing box served as a table; but it was covered with a white cloth and properly arranged, for the two boys had been taught to do things decently and in order.

In the afternoon, they paid a visit to neighboring woods and performed all sorts of imaginary exploits. Night found them regularly camped out and brought them slumbers sound and sweet.

So matters went on for the first week. There were plenty of things to be done, and it was delightful to know from day to day that Mrs. Hulmes' time was to be largely devoted to the entertainment of her sons. But there is a fable which relates how, once upon a time, a camel, having gained permission to put its nose into a man's tent, gradually pushed in his head, then its neck, and afterwards its whole body. So a big, ugly animal, called Selfishness, introduced itself into



Camp Lookout, and spoiled the pleasure of the occupants.

William encouraged the advances of this beast by claiming for himself the larger share of the dainties that appeared upon the table one evening. Then, when bedtime came, Myron declared that the tent was close with two boys in it, and he wished he had it to himself. William took him at his word and retired to the house. Then Myron, feeling lonely, followed him in-doors. So the camp that night was deserted.

It may be doubted whether its occupancy would have been resumed had not a cousin of the boys, Sinclair Jackson, most opportunely come for a visit.

He was a kind, cheerful boy, good tempered and obliging. In the sunshine of his genial nature ill-feeling melted away. He found so many things to enjoy and invented so many pleasant occupations that happiness reigned once more. At evening, the trio agreed to sleep in the tent.

"But how can that be?" asked Mrs. Hulmes of her two boys. "I'm afraid that one of you will need to sleep in the house. You know that last night you considered Camp Lookout to be rather crowded, even when you were alone. How will it be when there is still another in it?"

"O! we could make room for three boys like Sinclair," replied William truthfully.

Here is a question to be answered. How did it happen that the tent, which had been too small for two, was plenty large enough for three? Can any one reply?—Mary Joanna Porter, in Christian Intelligencer. —Herald.

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## Ministers and Churches.

BOYLE.—Beginning the first Sunday in December I held a weeks meeting with the saints at Boyle, Bolivar county, Miss. This is comparatively a new town on the V. & M. V. railroad, 120 miles south of Memphis. We used no "new fangled" methods, but simply plead earnestly with men to forsake sin and accept Christ as a personal Savior. There were eight accessions to the church and the town was greatly stirred by the power of God. This Delta country is certainly a field white unto harvest. We appreciate the efficient help of Bro. L. A. McKeown (the Methodist pastor of Boyle) and his flock in the meeting. The singing was conducted by Prof. J. A. Bell, of this place. We wish to say that Bro. Bell is a thoroughly consecrated Baptist and one of the best singing evangelists we have ever known. The Baptist people ought to keep him employed all the time. We shall never forget the kindness of Bro. B. J. Pitre and wife with whom we stayed during the meeting.

Fraternally,  
T. A. J. BEASLEY.

BLUE MOUNTAIN.—On the night of the 11th of December we closed a ten days meeting with the church here, conducted by Bro. E. L. Wesson, of Corinth, Miss.

During the meeting thirty or more professed conversion, most of whom made a clear and intelligent statement of a Christian experience; and are resting upon a comforting trust in the Lord Jesus for life and Salvation.

The gospel was earnestly and forcefully preached, and the plan of Salvation by grace through faith, was made so plain that no one, earnestly seeking the way of life, need make a mistake.

Some who had previously made a profession of religion, but who had fallen into doubt and unrest, were settled in their conviction by the clear statement of gospel truth and the power of the Spirit, and are now rejoicing in an implicit trust in Christ as the only and all sufficient Savior.

Christians were edified and strengthened by the preaching, and I feel that the results of the meeting are most blessed upon our church.

Last Sunday night the 17th we gave an opportunity for those who wished to do so, to unite with our church when nineteen came forward, two by letter, one for restoration and sixteen for baptism; among them a young man from Mexico, who came to this country

six or eight months ago. He has two sisters, bright girls, who are studying English, Music and Art in Blue Mountain Female College.

We feel that the hand of the Lord is in his work and that he will glorify his name.

There are others of those converted who will join in here, and still others who will unite with their home churches the first opportunity.

Bro. Wesson is soon to go to Sardis as pastor for half his time. The other half he expects to give to evangelistic work.

I commend Bro. Wesson most heartily as a sound and strong gospel preacher, with quiet and safe methods in revival work.

Yours fraternally,  
J. R. CARTER.

From Alabama.

The discussion going on in THE BAPTIST on "unconditional election," reminds me of a bit of experience I want to tell your readers.

I was reared under hardshell influences, and commenced preaching with two things settled in my mind—first, that unconditional election was clearly taught in the Scriptures, second, that human accountability was irreconcilable with that doctrine and therefore could not be true; that all this ado about missions to all the world was a humbug, and the necessity for preaching repentance was rank heresy.

About this time there was a great revival in a church near where I live conducted by Rev. O. D. Bowen, then of Shubuta, Miss. Such sermons as he did preach, so full of soul, of warnings to the wicked, of calls to repentance, of salvation by grace, interspersed here and there by predestination and election; I had never heard the like before. He startled me and put me to thinking on new lines. The question was raised in my mind, "how can he preach both election and repentance?"

So I had a free discussion with him; I asked him how he reconciled those things, and his reply was, "I do not reconcile them, I find election taught in the Scriptures and I find human accountability taught in the Scriptures side by side, and it is not my business to reconcile it. God understands it. I don't." And he turned over the pages of the Sacred Book, and read me both these precious truths, and said: "Now what are we to do but accept them and teach them?"

This was a new way to see things to me, and was the beginning of enlargement. The unfolding of a great mystery.

Predestination alone dries up all the avenues of growth; free agency alone finally drifts into Arminianism; but side by side, they give us a well-rounded Christian character, such as all intelligent missionary Baptists have.

To say that I endorse the article written by Bro. Bowen, after what I have said is needless. He has helped many a soul to a better knowledge of the truth, as he did me in the days of my greatest need. The Lord bless him.

S. O. Y. RAY.

## FREE TO SUFFERERS.

THE NEW BOTANIC CURE FOR  
KIDNEY, BLADDER AND RHEUMATIC DISEASES—A WONDERFUL DISCOVERY.

Disorders of the Kidneys and Bladder cause Bright's disease, Rheumatism, Gravel, Pain in the back, Bladder Disorders, Difficult or Too Frequent Passing Water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the *piper methysticum* from the Ganges River, East India. It has the great record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys and cures by draining from the Blood the poisonous Uric Acid, Lithates, etc., which cause disease.

Hon. R. C. Wood, a leading attorney of Lowell, Ind., cured of Kidney and bladder disease, writes: "I am now 55 years old and have used various kinds of medicines. For the past ten years I have suffered from rheumatism and liver trouble and have also suffered from kidney and bladder trouble for the



past five years. I have been treated by all our home physicians and by three different specialists, besides having used various so-called specifics without receiving the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate. In fact, I was in misery the whole time and was becoming very despondent. I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble, and can most heartily recommend it to all sufferers. I feel so grateful to you that I feel I owe it to you to write you this. Wishing you the success you deserve, I am,

Respectfully yours,

R. C. WOOD.

Rev. W. B. Moore, of Washington, D. C., testifies in the Christian Advocate that Alkavis completely cured him of Kidney and Bladder Disease of many years' standing.

Many ladies, including Mrs. C. C. Fowler, of Locktown, N. J., and Mrs. James Young, of Kent, Ohio, also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail FREE, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and cannot fail. Address, The Church Kidney Cure Company, No. 403 Fourth Avenue, New York City.

## Deaths.

Duncan W. Eatman.

Only about six months ago Bro. D. W. Eatman came with his family to our city and became a resident. He was seemingly in excellent health; but after a single week's sickness of pneumonia, passed away on the 24th of November last. During his short stay with us, he made many friends and was very highly esteemed.

Bro. Eatman was born in west Alabama, November 19, 1845, but moved to Louisville, this State, when quite a young man, and was married December 5, 1867, to Miss Antoinette Metts. He was baptized into the fellowship of the Louisville church in 1872, and till death was a consistent Christian, a devoted husband and a fond father.

For about two years before coming to Meridian, Bro. Eatman had his home in the Delta, where he left a host of friends. He leaves a sorrowing wife and ten loving children—three married—who mourn an irreparable loss; but they "mourn not as those who have no hope." They may not interpret the ways of a mysterious Providence; but the assurance of God's Word that "we shall know hereafter" is a consolation under their affliction.

L. A. D.

## The Library and the Pantry.

BY J. N. McMILLIN.

Many churches have the habit of "pounding" their pastors. Perhaps the exercise does the church quite as much good as it does the pastor. It helps to bring about a closer and more sympathetic pastoral relation. It does the pastor good to know that his people are thinking of him and his, while the people feel a greater interest because they have helped. It is also productive of liberality, gratitude, and thanksgiving, the everyday essential graces of character. Moreover it tends to put the pastoral relation upon higher ground than that of mere business.

But it is the purpose of this note to suggest a kind of "pounding" seldom thought of, and scarcely ever practiced; but which has all the good points of the custom in vogue, and more besides. For the best work of which the pastor is capable his library is quite an important animal; but he is (or should be) also a thinking animal. Good wholesome food is no more essential to the body than is good wholesome thought to the mind. There is even greater reason for stocking the library with books, than the pantry with food. There are many pastors whose libraries are not only meagre, but out of date as well. They need fresh contact with the best virile thought of to-day. No wonder many sermons are cob-wed-

by. They are true to their origin. Not that old books are necessarily worthless, though many of them are; but that many of them have been superseded by older and better research along the same lines. Take Fleetwood's Life of Christ, for instance. Who would think of confining his study to that book, except, perhaps, the man who has access to no other treating the greatest of all themes? But the trouble with many pastors is not that their libraries consist of old books, but of no books. The preacher must have a Bible; but that is not enough. He needs tools to work with. He should know something of what has been thought before him. And he needs to study and keep in touch with the best and highest thinking of the age in which he lives. True there are many things which he cannot learn in books; but it is also true that there are many things both inside and outside of books which can only be learned in books. The world is alert to-day as never before. Mere platitudes are powerless to a degree never before realized in the history of human thought. It is not enough that truth be stated in ancient and historic form. It must be virile with mental energy and individual expression. Indeed, there are perhaps, undiscovered truths waiting to be found and pressed home to men's hearts and consciences. Certainly there are many undiscovered relations of truth to truth. The realm of theology is no more exhausted than that of any other science. No line of truth has ever been followed in all its relations to its ultimate consummation. "We know in part"—have only partial knowledge.

To do this studying the preacher needs books, not merely that he may gather other men's ideas—that were an inferior use to make of books; but to stir up his own powers of thinking. There are books which flash fire into the intellect, and energy and courage into the blood. Stagnation soon overtakes the preacher who quits thinking. His mental life, as well as his heart life, must be a throbbing, virile thing. He constrains others to think in direct proportion as he has thought himself.

Most preachers could profitably add \$50 or \$100 to their stock of books each year. But when it takes all the salary and the "poundings," too, to live, where shall the money be found? The best possible investment any church could make would be to add each year to its pastor's library. If the church doesn't know what he needs most, consult him about it. Most

preachers have enough books marked ahead which they hope sometime may be theirs to give points to any library committee for several years to come.

Yes, the library is quite as important as the pantry; and the church that looks after this side of the pastor's life will get a rich interest on its investment in the way of more vigorous thought in the pulpit, and a more vigorous activity in all departments of church work.

Dec. 23, '99.

## Cucumber pickles.

For 300 small cucumbers make a brine with cold water to cover them, and strong enough to float an egg. Bring this to the boiling point, or, better still, boil a few minutes and skim; cider vinegar to cover the pickles and then stand in a cool place for twenty-four hours. Drain off the brine and wipe dry. Heat to boiling sufficient cider vinegar to cover the pickles and add one tablespoonful of powdered alum; pour over the pickles and let them stand for twenty-four hours; then drain them, and put them into the following preparation: Enough cider vinegar to cover, two green peppers, one pint of brown sugar, one gill of mustard, one ounce of ginger root, one-half tablespoonful each of cloves, cinnamon, allspice and celery seed, poured over the pickles boiling hot. Add a few pieces of horse-radish root. When cold, cover with a plate, to keep the pickles from rising above the vinegar, cover the jar, (which should be of earthenware), and keep in a cool, dark place. The same direction may be followed without the spices, if preferred. —Ladies' Home Journal.

## Eat Before Retiring.

Here is good advice to thin people who want to get fat, says Pearson's Weekly. It seems contrary to all our early training, but is full of good common sense, and comes from a prominent physician. His suggestions are as follows:

"If you are thin and want to put flesh upon your bones, eat before going to bed for the night. Physiology teaches us that there is wasting away of tissue while a person sleeps as well as when he is awake, and this being so, there should be continuous nourishment. Food taken at dinner or in early evening is always digested at the time of retiring, and the activity of the process of assimilation continues until long after we are asleep.

"If the tissues are not nourished, they are pulled down by the wast-

ing process, and, as a result, sleeplessness ensues. On a full stomach, however, or with some food to sustain the system, there is a building up of the tissue.

"Man is the only creature I know of who does not deem it proper to sleep on a good meal. The infant, in this respect, instinctively cries to be fed at night, showing that food is necessary during that time as well as through the day, and that being left too long without it causes discomfort, which it makes known by crying.

"There is no need of rest in the digestive organs, provided the quantity of food eaten is not above normal during the twenty-four hours. Too long intervals between meals are bad for the stomach, from the fact that the cessation and resumption of work of the digestive organs tends to enfeeble them. A moderate working of the organs through the twenty-four hours is much more beneficial. I would advise those suffering from insomnia to take something to eat before going to sleep always. A glass of milk and bread, or and digestible food, will do."—Herald.

## A Question Asked.

TO THE BAPTIST.

I asked Bro. Sproles in THE BAPTIST, of Nov. 25th, substantially the following question: "Were the qualities of Cornelius as set forth in 2nd verse of 10th chapter of Acts natural, or were they the result of some act of God upon him?"

It may be that Bro. Sproles has over looked it, or it may be that he did not understand it, as the printer made a mistake in setting it up, hence I beg to repeat it.

As I view it, the doctrine involved in this question forms the dividing line between Arminianism and Calvinism. I hope Bro. Sproles will write on the question.

J. R. SAMPLE.

## Married.

In the First Baptist church of Gloucester, Dec. 26, 1899, Mr. J. A. Naul to Miss Annie Whittington. The church was beautifully decorated. Mr. Naul is a young lawyer of much promise; having an extensive practice. Miss Annie is one of our choicest girls. She has been assistant organist of the church for the past three years. These young people start life with the brightest of prospects before them. They are both members of our church—good workers. Miss Annie teacher of a Sunday school class. Bro. Naul is President of the B. Y. P. U. May the smiles of heaven surround them in the coming years.

JNO. P. CULPITEN







## A FOOLISH YET HURTFUL DIVERSION.

It is true that all of our citizens, and especially our lawmakers, judges and other officers, ought to be virtuous and chaste, but if some of them are so unfortunate as not to be so, that is no reason that we should allow the safe-guards of law and the sanctity of our most cherished institutions to be over-ridden and broken down by polygamists and other law-breakers. We confess that we turn a little sick when we see some of our newspapers under ponderous head lines call upon our congressmen to purge that body of all members of doubtful sobriety, honesty, or chastity, before they take up and dispose of the case of the mormon Roberts. We make no plea or excuse for any congressmen who is unchaste; and would rather urge him—the guilty to reform and walk in the paths of virtue, but his constituency did not consider that point when they elected him and, however, it may be with him as to character and social habits he is confidently expected to meet the obligations of his office in a manful contention for the maintenance of all of the forms and safe-guards of law. It is painful to me to say so, but from what we can learn of the character of those who have written in that quasi manner about the Roberts case, a considerable per cent. of them are themselves under the shadow of suspicion for like offenses. Our conclusion is that there are but three reasons for any ones writing about the matter as these men do.

1. Because they justify Mr. Roberts in his open defiance of the law and favor his being admitted to full membership in Congress.

2. Because they think him entitled to the place under existing forms of law.

3. Because they are themselves in the same uncanny boat with Roberts and feel as if they were being judged and condemned by a virtuous and indignant people. For our own part of half of our congressmen were suspected of being impure and unchaste we would nevertheless and nonetheless insist upon their expelling the convicted and self-confessed victim of social impurity and moral corruption that Roberts is, from any connection with our congress.

This pitiful plea for Roberts reminds us of that old familiar one by the Whiskey Knights that more liquor is being sold contrary to law than would be if there were licensed saloons, all of which is as false as satan wants it to be. But

even if it was true the licensed saloon is not the remedy. The true remedy is the law, and its faithful execution, so it is with the Roberts case, it is not that we shall wait until our lawmakers have all become pure and good as the Roberts apologists insist but urge our people to apply the law and fire him out at once. Then we can sit about reforming our congressmen and those free lance fellows if they are really hankering for the job, there will be a chance for them.

We once conferred with one of our deacons—a good old man—as to dealing with some disorderly members especially as to the nature of the offenses and methods of procedure. He seemed disposed to hesitate and hold back until we urged him. When he said: "I feel my own unworthiness so much that I hesitate to take any part in the matter. I feel that it would be more becoming in me to class myself with them rather and let the church deal with me than to have any part in dealing with them." We said, "dear brother if you are bad we don't know it, and cannot unless you make an open confession do that and let the church dispose of your case or else come along and help us remove this public scandal." After a moments thought he said, "I will and by the grace of God I will also confess and forsake my own misdoings." So let our congressmen do and so let us encourage them to do.

J. A. H.

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